

March 24
1932

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"We are living in a marvelous age, at a time when the Lord has not only inspired His children to do wonderful things to make our existence more pleasant here, but has revealed His Gospel anew and established His Church to prepare us for the celestial kingdom."—GEORGE ALBERT SMITH.

No. 12, Vol. 94

Thursday, March 24, 1932

Price One Penny

"THE LORD IS RISEN INDEED!"

ELDER JAMES H. WALLIS

THERE are professed divines who do not believe in the literal resurrection of Jesus, any more than they believe in His virgin birth. They argue that the resurrection of the Saviour, with the same body He had before His death, is only mythical and cannot be real and tangible. Thousands of their worshippers have come to believe the same vicious teachings.

The facts surrounding the literal resurrection of Jesus Christ are so well authenticated, one is led to marvel that men of religious leadership can deny this most wonderful of all miracles.

That Jesus Christ was crucified under Pontius Pilate is the testimony of all history. That His crucifixion was the day before the Jewish Sabbath is proved by all the Evangelists, and the constant observance of the First Day of the week as the Lord's Day. Having been condemned to death, and His execution entrusted to Roman soldiers, there is the strongest presumption that the sentence was fully executed. It is confirmed by all the Evangelists, by Paul in all his epistles, and by the constant teachings of all the Apostles. On the day of Pentecost, Peter boldly said, "Ye men of Israel, . . . Jesus of Nazareth . . . being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain," and no one who heard him called in question the fact of His death. Again, at the healing of the lame man, he declared, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life." This bold charge he repeated before the Sanhedrin, and there was no

denial. When Peter and John, after their release from prison, were brought before the Council, one charge against them was, "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Stephen, when brought before the Council, declared, "Ye have been now the betrayers and murderers . . . of the Righteous One." If there could have been the slightest doubt of the actual death of Christ, the Council would have furnished the evidence.

John solemnly declares that one of the soldiers, with a spear, pierced the side of Jesus as He hung on the cross, with a wound so deep that Thomas might afterwards have thrust his hand into His side. Both blood and water flowed from the wound.

FORETELLS HIS DEATH

Not less than forty times, on different occasions and in a variety of ways, had Jesus foretold His death. He instituted the sacrament to commemorate it. He said to the penitent thief, "To-day shalt thou be with me in paradise"; and in the extreme moment, "Father, into thy hands I commend my spirit."

As the day of the crucifixion was drawing to its close, that the bodies should not remain on the cross upon the Sabbath, the Jews asked of Pilate that the legs of those who had been crucified might be broken, and they be taken away. He gave the order. The soldiers broke the legs of the others, but not of Jesus, for they found that He was already dead, and His death was assured by the soldier who pierced His side. Thereupon, Joseph of Arimathea, a rich man and a counselor, "went to Pilate, and begged the body of Jesus." Pilate, after he knew from the Centurion that Jesus was dead, commanded it to be delivered. Thereupon the cross was lowered and laid on the ground, the cruel nails drawn out and the ropes unloosed. Joseph, with Nicodemus, wrapped the sacred body of Him "who had no where to lay His head," in fine linen with spices, and laid it in his own new tomb, hewn out in the solid rock, rolled a great stone against the door and departed. This place of burial was near by, otherwise there would not have been time for the burial before the coming of the Sabbath. None of Christ's former disciples seem to have taken part in the burying; they had all fled. The next day the chief priests and Pharisees obtained from Pilate an armed guard of Roman veteran legions and made the sepulchre secure, sealing the stone and the portal with the great Roman seal, because Jesus had said, "After three days I will rise again." Judas knew He had said this, and may have informed the chief priests and Pharisees of it, and they may have known it from other sources, for it was not spoken in secret. Anyhow, they secured the sealing up of the sepulchre, "lest his disciples come by night, and steal him away, and say unto the people, he is risen from the dead."

So that the facts stand that Jesus died and was buried, and at the instance of His bitterest foes, soldiers guarded His tomb against the little company of His frightened followers.

At a very early hour on the first day of the week, it was known that the stone had been rolled away and the body of Jesus was not in the tomb, for while it was yet dark the earth had begun to quake and an angel of the Lord had descended in glory and rolled back the massive stone from the portal of the tomb. His countenance was brilliant as the lightning, and his raiment was as the driven snow for whiteness. The soldiers, paralyzed with fear, fell to the earth as dead men; when they had partially recovered from their fright, they fled from the place in terror, and why not? There was nothing left for them to guard; the seal of authority had been broken, the sepulchre was open and empty. All the precautions the Jews and Romans had taken to keep the disciples out of the tomb proved vain when God the Father took a hand in the matter. He did not roll the stone away to let the risen Lord out of the tomb, but for the women to get in.

The soldiers were bribed to circulate the story that Jesus' disciples came by night and stole Him away while the guard slept. This story was current among the Jews when Matthew wrote his gospel, and for nearly a hundred years later.

FIRST AT THE TOMB

The devoted Mary Magdalene was the first at the tomb and the first to see that the stone had been rolled away and the sepulchre empty. She ran to Peter and John and told them that "they have taken away the Lord out of the sepulchre, and we know not where they have laid Him."

Before these apostles arrived, the other women had entered into the sepulchre and found not the body of Jesus, but saw two angels, one of whom said to them, "He is not here; for he is risen," and instructed the women to tell Peter and the disciples that He would go to Galilee before them, when He would show Himself unto them, as He had said before His death. They departed quickly with fear and great joy, and told these things unto such of the apostles as they found in the city; "and their words seemed to them as idle tales, and they believed them not."

As soon as Peter and John learned from Mary Magdalene of the open sepulchre, they ran both together, but John outran Peter and came first to the tomb, "and he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the

dead. Then the disciples went away again unto their own home." (John 20: 1-10.)

Such is the account given by John of the state of things at the tomb, as they found it, before Jesus appeared to any one, and even before they had received any information that He had risen from the dead. The body was not there. It could hardly have been removed by friends, and they both be ignorant of it. There were the linen clothes, and there, rolled up in a place by itself, was the napkin. Who had arranged them thus? All had been done calmly. Neither earthly friends nor earthly foes had done it. The one would not have stripped the garments from the body; while the other would have been at no pains so carefully to arrange and deposit them. So John must have reasoned, and perhaps recalling what Jesus had said, he believed. He believed from what he saw and not from the scriptures, for as yet he knew not from them that the Christ "must rise again from the dead."

The two apostles returned to their home, but the love of the Magdalene could not rest satisfied, while doubt hung over the fate of His sacred body. For a time she gave way to the agony of her sorrow; then, as she wiped away her tears, she stooped to take one more look into the tomb, which she thought empty; then, as she intently gazed, she saw the tomb was occupied. At the head and feet, where the sacred body had lain, were seated two angels in white. They said, "Woman, why weepest thou?" "Because they have taken away my Lord, and I know not where they have laid him," she sobbed out. Then she became conscious of another presence, and turning quickly around, blinded by her tears, she saw one whom she thought was the gardener, and so addressed him. She knew not that it was her risen Lord until He spoke her name, doubtless in a familiar tone. Then joyfully exclaiming, "Rabboni," which is to say "Master," she attempted to embrace him. Jesus had told His disciples before His crucifixion that He was to go to the Father, so He said to her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." She gladly obeyed, but we can imagine her surprise when those to whom she told it, that He was alive and had been seen of her, disbelieved her story, for it seemed to them as idle tales.

WORSHIP THE RISEN LORD

The other women after delivering the message of the angels, returned to the tomb and there met Jesus, who said to them, "All hail." And they came and took hold of His feet and worshipped Him.

"It appears reasonable and probable," says Apostle James E. Talmage, "That between the time of Mary's impulsive attempt

to touch the Lord, and the action of the other women who held Him by the feet as they bowed in worshipful reverence, Christ had ascended to the Father, and that He had now returned to earth to continue His ministry in His resurrected state."

During the afternoon of that same Sunday, Jesus joined Himself to two of the disciples on their journey to Emmaus, a village between seven and eight miles from Jerusalem. The time of their leaving that city was after Peter and John had returned from the tomb, and before Mary Magdalene had told that she had seen the Lord. The day therefore must have been considerably advanced before Jesus appeared to her.

THE JOURNEY TO EMMAUS

As these two disciples walked along, Jesus, unknown to them, asked what made them look so sad, and they told Him all about the crucifixion. When they arrived at their destination, they urged Him to tarry with them, for the day was already far spent. He did so, and when the meal was spread, He took the loaf, blessed it and break, and gave to them. Either in the manner of breaking and distributing the bread, or the sight of His pierced hands, caused them to look intently upon their guest, when their eyes were opened, and they knew Him. He immediately vanished from their midst, and they retraced with eager haste their steps to Jerusalem. Here they found ten of the eleven apostles gathered together, as well as others, who said, "The Lord is risen indeed, and hath appeared to Simon." This was the first appearance to any of the apostles, but what time of the day or where it was that Jesus thus showed Himself to Peter, we have no record, only that it was before the two disciples got back to Jerusalem. Judging by the narrative, however, it must have been after His appearance to the two disciples on the way to Emmaus, and just before they had reached Jerusalem.

"PEACE BE UNTO YOU!"

The two disciples then told those assembled of their experience, how that the risen Lord had journeyed with them to Emmaus, and of the manner in which He had become known to them when He brake and blessed the bread. As they concluded this recital, Jesus Himself suddenly stood in the midst of them and said, "Peace be unto you." Immediately they were terrified and affrighted, and supposed they beheld a spirit. But the Lord comforted them, saying, "Why are ye troubled? and why do thoughts arise in your hearts. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Then He showed them the wounds in His hands and in His feet and side; and while they still disbelieved for joy, and wondered, He said unto them, "Have ye here any meat? And they gave him a piece of a broiled

fish, and of an honeycomb. And he took it, and did eat before them."

Thomas was not with them at the time, but was informed of what the others had witnessed, and would not believe their story. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

"MY LORD AND MY GOD!"

One week later, on the following Sabbath, the eleven met in an upper room, with barred doors and closely guarded, when Jesus suddenly appeared in their midst. Again He said, "Peace be unto you," and turning to Thomas said, "Reach hither thy finger, and behold my hands; and reach thither thy hand, and put it into my side: and be not faithless, but believing." Thomas bowed before his Saviour in contrite reverence, and exclaimed, "My Lord and my God." Jesus said unto him, "Because thou hast seen me, thou hast believed, blessed are they that have not seen, and yet have believed."

After these things, Jesus manifested Himself at the Sea of Tiberias, in Galilee, to Peter, Thomas, Nathaniel, James, John and two others. It was on this occasion that He three times asked Simon Peter, "Lovest thou me?" Next He appeared to the eleven apostles on a mountain in Galilee; then to five hundred brethren at once; and next to James, but as to the time or place or circumstances of these two latter appearances we have no information.

At the end of the forty days He led the Apostles out to the Mount of Olives, near Bethany, gave them His final charge, and lifted up His hands and blessed them. While He was in the act of blessing them, He gently rose from their midst, and they looked upon Him as He ascended until a cloud received Him out of their sight. While the Apostles stood gazing steadfastly upward, two heavenly beings, clothed in white apparel, appeared by them, and spake saying, "Ye man of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

APOSTLES DECLARE HIS RESURRECTION

Such in brief are some of the proofs of the resurrection of our Lord and Saviour. Ten days later, on the day of Pentecost, at Jerusalem, the fact of His resurrection was boldly proclaimed by Peter and the Apostles. The Apostles so preached because such was the fact, and they had sufficient evidence of it. This fact was, as expressed by Paul, that Christ died and was buried and was raised on the third day; Luke declared that He showed Himself alive after His crucifixion by many proofs, appearing unto the Apostles whom, He had chosen, for forty days, and speaking

the things concerning the Kingdom of God, and by Peter, who declared to the Jews, "Ye killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."

What better proof could Jesus have given His disciples of His resurrection than what He did give? They had the same kind of proof, during forty days, that they had before His crucifixion. He walked with them, talked with them, instructed them, ate with them, called things to their remembrance, opened to them the Scriptures, and gave them their great commission to carry the Gospel to all nations. He convinced them that His resurrected body was the same identical body of flesh and bones which had been crucified and laid in the sepulchre, and before their very gaze He took it to heaven.

DID NOT SEE CORRUPTION

Our Lord was in the tomb less than thirty-six hours, and His flesh "did not see corruption." His sudden disappearance after the evening meal at Emmanus, and His equally sudden appearance in the midst of the Apostles at Jerusalem, present no greater difficulties than before His death, as for instance, at His transfiguration, also when He walked upon the sea, His passing through His enemies when they were about to throw Him down the cliff at Nazareth, or the opening of the prison doors to two of the apostles.

Each one of the Apostles had as much evidence that Jesus was alive after His crucifixion, as He had that Peter or John or Thomas was alive, and evidence of just as high a character. And this proof by facts addressed to their own intelligence and bodily senses of sight and hearing, and feeling, was continued at intervals for forty days. There is no conflict in the evidence. Of the eleven specified instances of His appearing, Matthew speaks of two, Mark of three, Luke of three, John of four, and Paul of five or seven. All bear faithful record of the truth as they witnessed it, as they declare they did witness it, for they declare they saw it with their eyes, heard it with their ears, were pricked in their hearts, and they examined the wounds with their own hands, to see and feel that He was indeed the same individual, the same person, the same body that was crucified, bearing the same marks that were inflicted upon the body while it was extended upon the cross. All this is conclusive that the resurrection of Christ was indeed a reality.

Joseph Smith the latter-day Prophet declared in the Book of Doctrine and Covenants (Section 130: 22) that the Father has a body of flesh and bones as tangible as man's, and the Son of God has a body of flesh and bones, as He Himself has declared that He has, and is not a mere spirit, but is a risen being, a resurrected soul. That is our testimony, for which knowledge we give thanks to the Author of our Salvation.

THURSDAY, MARCH 24, 1932

EDITORIAL

THE LESSON OF EASTER

THE facts of Christ's birth in the flesh, of His thirty and three years of life among mortals; of His three years of ministry, sufferings and death, are universally accepted as attested history. Not alone do the records that the Christian world regard as sacred and inspired bear testimony concerning these facts, but the history written by man, and called profane, is generally in harmony with the biblical account. Even those who reject the doctrine of Christ's divinity, and refuse to accept Him as their Redeemer, admit the historical facts of His life, and acknowledge the wonderful effect of His precepts and example upon the human family.

The Latter-day Saints believe in the literal and absolute resurrection of the Lord Jesus Christ from the dead. It is a part of our doctrine; it is a fundamental principle of our religion. Our very hope is founded on the great truth that Jesus rose from the dead and conquered death. Christ had power both to live forever and also power to pass through the ordeal of death, that He might suffer it for all men and come forth out of the grave to a newness of life—a resurrected being, clothed with immortality and eternal life.

In the life, death and resurrection of the Lord Jesus Christ, our Elder Brother, we can behold a type of the life, death and resurrection of all men. He lived in the body. He died, and went out of the body; He went into the spirit world; He not only mingled with the righteous in paradise, but He went and preached to the wicked, or those who had been wicked nearly two thousand years before. He preached the acceptable year of the Lord. He preached the same Gospel there that He preached in the flesh, that they might be reconciled unto God in the Spirit, and be judged according to men in the flesh. These had the Gospel preached unto them, that they might have the same kind of judgment as those who had been preached to in the flesh. Jesus came back from that sphere and took up His body again, and appeared unto His disciples. He showed them the marks of the nails that had been driven through His hands and feet, and the marks of the Roman spear that had been thrust in His side, that they might understand beyond any doubt that He had received His body again, to live forever, and that He was not merely a spiritual essence.

As Jesus died and went into the spirit world, so shall we. Our

sojourn there may be a great deal longer than His. When we go, we shall go where we belong, and we will reap the fruit of our sowing. We shall find that the Lord has laid everything out in perfect order. After our sojourn there, we shall all come forth, every man in his order and in his own place, in the sphere which he fits himself for. If by righteousness and godliness and obtaining the Spirit of Christ he is fit to associate with Christ and with the Father, and with the pure and the just of all ages, he shall enter into that glory and receive his reward. If he has made himself unfit for that society by his corruption, wickedness and abominations, he will have a place where he belongs, and he will come forth in his time. (Rev., chap. 20.)

Christ was raised from the dead literally, so that we know that Our Redeemer lives, and that that body, crucified on the cross, is His; and it is only by the means of this eternal, inseparable union, literally, of the material and the spiritual, that man can receive a fulness of joy. "The spirit and the body are the soul of man, and the resurrection of the dead is the redemption of the soul." "Spirit and element, inseparably connected, receiveth a fulness of joy." (Doctrine and Covenants, Section 93, verse 33.) So the resurrection is a necessity to our eternal fullness of happiness. Through the medium of the body when quickened by the spirit, raised from the dead by the power of an endless life, no more mortal, but immortal, we can receive blessings and joy and everlasting pleasure. All things will be ours, and we will be Christ's and Christ will be God's, and He will rule and reign over all. The lesson of this Easter Sunday should be a determination to live to enjoy this glorious reward.

Thanks be to God for the abiding knowledge we have received that we shall all be resurrected by the power of Christ, who is "the resurrection and the life," to which glorious event we in very deed look forward with Job and say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

He lives, all glory to His name!
 He lives my Saviour, still the same;
 O sweet the joy this sentence gives,
 "I know that my Redeemer lives."

JAMES H. WALLIS.

FAITH is the mainspring of action, the soul of aspiration, the heart of hope and the life of love; it bridges the chasm between the known and the unknown, sees the unseen, knits the future into the present, makes ideal real, anchors the soul to God and truth, and gives to existence the continuity and harmony that makes possible beautiful, aspiring, purposeful life.—NEPHI JENSEN.

CENTENNIAL COMPETITION

IN connection with the celebration of the one hundredth anniversary of the founding of the Church of Jesus Christ of Latter-day Saints, the members and friends of the Church in Europe were invited to enter a centennial competition. A large number of entries were made.

The competition did not close until April, 1931. The publication of the names of the entrants has been somewhat delayed, but, herewith, we are able to give a list of those in the British Mission who entered the competition, together with the subject of the competition. Those here listed are all entitled to honourable mention, and suitable certificates are being issued. Should the name of any person who sent in entries be omitted from this list, we should be pleased to be informed, so that the error may be corrected in a later issue of the *Star*.

The competition demonstrated that there is a large amount of fine talent among the European Latter-day Saints. Indeed, the numerous responses and the high quality of the entries submitted were really astonishing. Yet, on second thought, it was only to be expected. The Latter-day Saints are a selected group of people. Each person is expected to determine the truth of the Gospel for himself, upon the evidence submitted and the results obtained by obeying the laws of the Gospel. It requires love of truth, intelligence, capacity and courage to meet this requirement of personal, independent decision. Naturally, such people would possess gifts above those of the average.

All entries, except manuscripts, should have been returned to the owners. If any have failed to receive their property, please notify the British Mission Office, and search will be made for missing articles, and adjustments made for anything that may have been lost.

All concerned desire to express their sincere thanks to all who so willingly and kindly helped make the contest successful.

I. POEMS

BIRMINGHAM

Alice Conway
Lorenzo P. Dunn
Hetty Harper (two entries)
Catherine Horner (two entries)
Annie Westwood

HULL

Elizabeth T. Hodson
Gwendoline E. Langton
Jessie Nurse
Grace Theakston

LEEDS

Sarah E. Laycock
Annie Ripley
Kitty Ripley
Lucy Ripley
Florence M. Stead

LIVERPOOL

Alice Barlow
Herbert F. Taylor
Adelaide Tope

LONDON

F. M. Jenkins
 Marjorie A. McCormick
 Gertrude Tomlinson

MANCHESTER

Lucy Strong
 Jane Woodhead
 Leonard Woodhead

NEWCASTLE

Evelyn Nessie Rudd

NORWICH

Norman Barker
 John F. Cook

NOTTINGHAM

Emma Bradley
 Annie Wild

SCOTTISH

Nancy Graham

SHEFFIELD

Doris A. Axe
 James R. Bargh (two entries)
 Fred K. Birkhead
 (two entries)
 G. Richard K. Birkhead
 Annie Hibbert
 D. C. Avondale Kimberley
 (eight entries)
 John Mills (three entries)
 Vera Smith
 George W. Thompson
 (two entries)

WELSH

Phyllis E. Nichols
 (two entries)
 Gertrude Hudd
 Elsie Vale

II. PAGEANTRY

BRISTOL

Elsie Bryant

LEEDS

Mary Adams
 Lucy Ripley

LIVERPOOL

Norah E. Thompson

NEWCASTLE

Dorene M. Torrens

Lillian A. Torrens

SCOTTISH

Rosena Weir

SHEFFIELD

Dorothy M. Bailey
 Dora Bargh
 Irene Bargh
 D. C. Avondale Kimberley

III. ESSAYS

BIRMINGHAM

Hetty Harper (two entries)

HULL

Lillian Allen
 Lionel Dannatt
 Ada Reynolds
 Gladys Reynolds

LEEDS

Clara Evans
 Frank Haigh (two entries)
 Sarah E. Laycock
 Kitty Ripley
 Lucy Ripley
 Mary Ripley
 Eliza E. Summerson

LIVERPOOL

Alice Barlow

LONDON

Elizabeth Bulstrode
 Marjorie A. McCormick
 Alice K. Nottridge
 Ambrose R. Winch

MANCHESTER

Avis Smith

NORWICH

May M. Coleby
 Violet M. Coleby

NOTTINGHAM

Ada Hill

SCOTTISH

Margaret Graham
 Thomas M. Graham
 Rosena Weir

SHEFFIELD

George H. Bailey
 Jane Birkhead
 Lillian Chapman
 D. C. Avondale Kimberley
 (two entries)
 Vera Smith

WELSH

Gertrude Hudd
 F. Bradbury

IV. MUSICAL COMPOSITIONS

BIRMINGHAM

Norma Dunn

MANCHESTER

Alice Clare Joynt

SHEFFIELD

Rae Thompson (two entries)

George W. Thompson

(two entries)

V. PAINTING

BIRMINGHAM

William Boyd

John R. Goodman

HULL

Eileen Rose

LEEDS

Frank Haigh (five entries)

George W. Laycock

Kitty Ripley

Gardham Stainton

Thomas Walker (two entries)

LIVERPOOL

Agnes J. Bourne

NOTTINGHAM

Queenie Wathall

VI. DESIGNS

BRISTOL

Dorothy C. Betteridge

Wilfred C. Betteridge

William H. C. Betteridge

Sylvia May Davis

LEEDS

Mary Adams

Edna Battye

George W. Laycock

Charles H. Summerson

LIVERPOOL

Alice Barlow

LONDON

Marie M. Anastasiou

Agnes Hislop

NORWICH

Lily F. Poppy

SHEFFIELD

Edna Axe

Dorothy M. Bailey

Florence E. Bailey

Rita Hardy (two entries)

D. C. Avondale Kimberley

Arvilla Smith

NORWICH DISTRICT CONFERENCE

NORWICH DISTRICT CONFERENCE, held on February 28th, at 20 Clapham Road, Lowestoft, experienced a rich portion of the fine spirit characteristic of Latter-day Saint gatherings, at three well attended sessions. Enlightening messages pertaining to the importance of Priesthood work were given at the morning session by Patriarch James H. Wallis and President James H. Douglas. At this meeting six advancements were made in the Priesthood. Sisters Rintha P. Douglas and Elizabeth T. Wallis likewise gave equally beneficial instruction to the Relief Society workers.

President Elman T. Woodfield gave the District historical report in the afternoon, at which session the authorities of the Church were presented, voted upon and sustained. In his report he stated that during the last six months a total of 11,349 hours had been devoted to missionary work, of which 1,255 hours were spent in tracting; 739 hours visiting investigators; 1,473 hours attending meetings; 783 indoor and 76 outdoor meetings held; 50,239 tracts, 1,354 pamphlets, and 70 copies of the Book of Mormon distributed; 2,285 Gospel conversations. There have been nine baptisms since the last conference. "The Gospel In Its Fullness," a pageant depicting the coming forth of the Church and

its auxiliary organizations, the purposes of each organization and the possibilities of personal growth each affords, was attractively and successfully presented. John F. Cook, a local Elder, was the author of the splendid pageant.

Maintaining the good attendance record of the two previous meetings, the evening session was marked by inspirational addresses delivered by President James H. Douglas and Patriarch James H. Wallis, with remarks by Sister Rintha P. Douglas, and Sister Elizabeth T. Wallis. Interesting sketches of Church history and convincing testimonies of the divinity of the Gospel of Jesus Christ were effectively discussed by the speakers, holding the audience in rapt attention.

Monday morning, the spirit of testimony was enjoyed in an Elders' meeting. Instructions and counsel pertaining to missionary work were given by Patriarch Wallis and President Douglas.

The following Mission authorities and traveling Elders were in attendance: Patriarch and Sister James H. Wallis, of the European Mission; President and Sister James H. Douglas, of the British Mission; President Elman T. Woodfield, and Elders W. Cleon Skousen, Herman L. Anderson, Elmo H. Ellsworth and T. Taylor Cannon, of the Norwich District; Elder Percy L. Matthews, London District; and Cyril A. Linford, of the Leeds District.

ELMO H. ELLSWORTH, Clerk of Conference

NOTTINGHAM GREEN AND GOLD BALL

THE most successful Green and Gold Ball ever held in the



GREEN AND GOLD BALL, NOTTINGHAM DISTRICT

Nottingham District took place on the evening of January 30th, in the Forester's Hall, Peach Street, Nottingham.

Attractive invitations were instrumental in interesting many friends. There were over two hundred members and friends present. The entertainment was arranged under the direction of Elder Bert W. Bellamy, District M. I. A. Supervisor. The Relief Society sisters served unique refreshments. Green and Gold decorations made the hall very attractive.

Each Branch contributed to the success of the evening by presenting a well prepared song characterization. Exceptionally good talent was displayed, the exercise of which brought growth to the participants, and gave inspirational entertainment to all in attendance. Early in the evening the time was turned over to dancing, music being furnished by the Mor-itz Dance Band.

The spirit of wholesome recreation which permeated the whole affair brought full compensation to those who had worked so faithfully to make this social an outstandingly successful one.

ELDER DIX W. PRICE.

CHURCH WIDE NEWS

WILLIAM DAVIS, born at Kibabel, Glamorgan, South Wales, died in Salt Lake City recently, at the age of ninety-two. Brother Davis was a guard for President Brigham Young, assisted in the construction of the Salt Lake Temple, and also played in the Tenth Ward band when the first railroad train arrived in Salt Lake City.

OFFICIALS of the Salt Lake Temple report a record number of endowments performed at the Temple Friday, February 19th, when 2,188 persons formed eight separate companies. Authorities report that this is the largest single day's record yet made with the exception of Joseph Smith Memorial day, when 2,300 persons attended.

NEW projects and programs introduced into the Swedish Mission have materially benefitted the work, according to the report of President Gideon N. Hulterstrom, recently released as head of the mission. President Hulterstrom returned to Salt Lake City after an absence of four years, February 20th. He was succeeded as president by Gustave W. Forsberg.

PRESIDENT A. WILLIAM LUND, assistant Church historian and recently released as president of the British Mission, arrived in Salt Lake City, Sunday, February 21st, accompanied by Sister Lund and their four children. In an interview he stated that the selection of local Elders to preside over the branches of the British Mission is not only the solution of the problem caused by a shortage of missionaries, but tends to stabilize the mission units.

PRESIDENT HEBER J. GRANT has just recently returned to Salt Lake City from a trip to a number of the large cities in eastern United States. While in Washington, D. C., President Grant gave an address over the wireless and visited many of the prominent men of the nation, including General Charles G. Dawes, former vice-president of the United States, and Ambassador to Great Britain. President Grant reports that the new

chapel in Washington, which is being built of Utah marble, is progressing nicely.

ELDER JOHN LEE JONES, born in 1841, at St. Helens, Lancashire, England, was recently entertained at a program given by the Daughters of the Utah Pioneers, at his home in Enoch, Iron County. He is an eminent pioneer and Indian fighter, and has served on several missions, one to England, on which occasion his ship was struck by an iceberg in mid ocean. His posterity numbers 322, being 22 children, 178 grandchildren, 117 great-grandchildren and five great-great-grandchildren. He has done more for the redemption of the dead than any other man in the Parowan stake, it is reported. He is in vigorous health.

FROM THE MISSION FIELD

Appointment and Release: March 1st, Elder Robert C. Neslen was transferred from the London District to the Sheffield District and was appointed president, succeeding President Rulon D. Newell. President Newell was transferred to the British Mission Office.

Release and Appointment: Elder Weldon C. Roberts, Editorial Secretary of the *Millennial Star*, was released on February 25th, after filling an honourable mission, and has departed for his home in America. Elder C. Dennis McCarthy of the Bristol District has been appointed to succeed Elder Roberts.

Transfers: March 7th, the following missionaries were transferred to the Districts specified: Howard S. Widdison, Birmingham to London; Elmo H. Lund, Leeds to London; Donald K. Ipsou, Leeds to Welsh; Hyrum Randall Walker, Manchester to Nottingham. March 8th, Robert L. Bridge, Hull to Birmingham; Louis W. Meadow, Birmingham to Hull; Eric J. Seach, Manchester to Norwich; Dan L. Frodsham, Leeds to Manchester; and Herman L. Anderson, Norwich to Sheffield.

Releases and Departures: February 18th, the following missionaries were honourably released from their labours in the British Mission: Elbert G. Adamson, Norwich and Manchester Districts; Bert W. Bellamy, Bristol and Nottingham Districts; Joseph D. McAllister, Norwich, European Mission Office and Leeds Districts; Clyde B. Crow, Welsh and Birmingham Districts. February 24th, Elder Orrin W. Astle, Birmingham District and President of Birmingham and London Districts. All have departed for their homes in America. They sailed on March 3rd, aboard the *President Harding*.

Doings in the Districts: *Birmingham*—St. Michael's Institute was the scene of a dance held under the supervision of Elder Ahna B. Knapp, February 6th. This was the second successful dance to be held within a month.

Leeds—A "Gold and Green Ball" was held in the Co-operative Hall, Halifax, under the direction of the combined auxiliary organizations of the Halifax Branch. Approximately one hundred and fifty people

enjoyed an evening of dancing, and vocal numbers were rendered by local people. Refreshments were served.

Manchester—The Hyde Branch held a farewell social February 6th, for Elder Otto Done. An enjoyable time was had by all present. Elder Done's integrity both as a missionary and a friend will long be remembered by the people of Hyde. A very useful gift was presented to him as a token of esteem from the saints of the branch.

On February 13th, Manchester Branch gave a farewell party in honour of Elder Adamson. A large crowd testified to the popularity of Elder Adamson and contributed to the success of the social. A beautiful carving set was presented to the honoured guest from the district members.

A delightful potatoe pie social was held by the Bolton Branch. The purpose of the affair was to raise funds for new song books. The morale of the branch was materially increased by this lively party.

Hull—A successful lantern slide lecture was held in Grimsby on Friday, February 26th. Friends and members were very much impressed by Elder Perry L. Watkin's interesting discourse depicting the origin of the Church and the beauties of scenic America.

DEATHS

BAKER—On Sunday, February 14th, a large congregation assembled at 8 Merrion Row, Dublin, and paid tribute, in memorial services, to Brother Fred Baker, a former president of the Dublin Branch. President Benjamin R. Birchall delivered an inspirational address. Beautiful and appropriate solos were rendered by Sister Ena Birchall and Mr. Fred Spiedel, a nephew of the deceased. Brother Baker died in California, having emigrated there with his family in 1920. He served for some time as Bishop of the Los Angeles Ward. During the year of 1923, he visited friends and relatives in Dublin.

DAVIS—Sister Rosetta Emily Davis, for thirty years a member of the Cheltenham Branch, Bristol District, passed away February 16th, at the age of fifty-eight years. The grave was dedicated by Elder Dallas A. Berrett.

WOODHEAD—Brother Robert Barn Woodhead died of heart failure at his home in Rawtenstall, February 4th. The funeral was attended by Elders Louis J. Hoggan, Owen S. Leishman, and President Martin R. Braithwaite.

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